

(23) 16.
SPHINX
LUGDUNO-GENEVENSIS

Sive
Reformator Proteus.

Containing the
TRUE CHARACTER
OF
Sanctified Legion :

Together with
His Relations, Associates, and Retinue,

Viz.

Jealousies, Fears, Scruples, Qualms, Liberty, Property, Sack-Posssets, Caudles, Guns, Pikes, Trumpets, Drums, Colours, Ordnance, (of both Kinds,) Defoliation, Plunder, Anarchy, Thorough-Gospel-Reformation, &c.

— *Cum magna mala superest Audacia Causa,
Creditor à multis Fiducia.*

Juv. Sat. 13.

— *Exclamat, ut Stentora vincere possis,
Vel potius quantum gradivum Homericus; Audis
Iupiter hac ? nec labra moves ?*

Στίλβει νικηφόρος μεγαλήθρει χαλκωφόρῳ,
ὅς τίσιν ἀνδρῶν δὸν ἄλλοι περὶήκοντα.

L O N D O N,
Printed for R. Sallers. MDC LXXX III.

18
LUGDONOGENEENSIS
SPRING

Reformer's Protest.
Five

Containing the
TRUE CHARACTER
OF

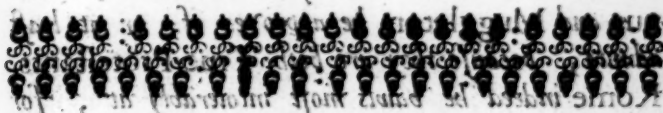
Sanctified Religion:

Together with
His Relations, Associates, and Retinue,
as
Jealousies, Tears, Scandals, Quarrels, Liberty, Pro-
perty, Sack-Possess, Candles, Guns, Pikes, Trummers,
Drums, Colours, Ordnance, (of both kinds,) Delin-
quency, Plunder, Anarchy, Thorough-Gospel-Reformation &c.

— On the nature and progress of the
Christian's spiritual life.
— Examination, in Scripture, of the
of positive punishment for various offences; and
whether they are, or are not, necessary?
— The effect of the Holy Spirit's witness, and
of the Holy Spirit's witness, and of the Holy Spirit's witness.

LONDON:
Printed for R. Seller. MDCCLXXXIII

of Bishops named with Poynters in their Law-
sleeves. Geneva and Leyden be admirers; Soci-



Some would be proud to be numbered in
his is an open Warfare, and cannot manage but
Tornation came; but the Established Church is

Reader,

Thou art here presented with the Char-
acter of Sanctified Legion. Why
he bears this Denomination thou wilt
less wonder, if thou call to mind, That
he was formerly an Army Saint, and fought the
Devil's Battels in the Name of the Lord. He
once blew the Trumpet to Rebellion in the Pul-
pit, and afterward charged Majesty with Ordinance
of both kinds, and All in the Name of the Lord:
He is now ready for war. After games I were the
Dear Militia but at his Devotion. He made King
Charles (of blessed memory) a most Glorious
Prince, and has the same Loyal Honour for his
Present Majesty, so the Militia were but in his
Hands. He Abhors Treason, even while he is plot-
ting it; and detests Rebellion, when he is secretly
Caballing for it; The glorious times from forty
one to sixty are his waking Meditations, and when
he endeavours his repose, he is frightened with dreams

Preface to the Reader.

of Bishops armed with Ponyards in their Lawn-Sleeves. Geneva and Leyden he admires; Socinus and Muggleton he approves of, or at least admires, because they are both True-Protestants. Rome indeed he hawks most intolerably at, for she is an open Whore, and cannot manage her Fornications caute; but the Established Church is his inveterate and mortal Enemy, a more Idolatrous Superstitious Church than Rome it self; whose comfortable Revenues to have once been Master of, and afterwards turned out of possession, is a grievance beyond Jesuitism, nay Paganism it self. Take him therefore as he is, and if you find not the footsteps of the same Cloven-Foot in the present Conventicles, which formerly haunted the Assembly; Then conclude, That purity of Doctrine and Discipline are only to be supported by a Classis or a Synod; that Episcopacy is but a dead weight, and the truest sons of the Established Church of England, merely Protestants in masquerade.

THE



THE
CHARACTER
OF
Sanctified Legion.

TO give you an exact Character of him is impossible; he is as changeable as a *Proteus*: yet if you please to have his Genealogy *ab Origine*, which may be said to resemble a *Welch* Pedigree, take it as it was left by one of the best Pens of this Modern Age.

He is one whose Loyns are far more fruitful than his Brain; and the Issue of both alike spurious. He is one of the more serious Rabbies of the time; a *Linsey-Wolfsey* Elder of the people, who weaves his home-spun Lectures with News and Divinity, and dresses all his Politicks and Discourses in a Scripture mode, to make them pass the

B more

more currant among his Profelytes; and yet will set both Scripture and Conscience upon the rack to bring about his own end. He has ever had an ambition to ride a Cock-horse upon *Jure Divino*: but sure men will have more wit, than to be ridden like Asses, or the Foals of Asses, by the Babylonish Jockies, notwithstanding their *Jus Divinum*.

He came out of Scotland mounted on a Galloway-Nag, to *Westminster* at first; and the Houses were fain to furnish him with Provender; therefore it would be but impudence in him to think to prance and caper, as he has done heretofore. He can sing a *Hosanna* to the Mother-Kirk, and will offer to conjure up *St. Peter* and *St. Paul*, with all the rest of the Disciples and Primitive Saints, to bear witness to her Christendom, unless it be *Timothy* and *Titus*, whom they look upon as *Bishops*, and so no competent *Witnesses* touching the right of Classical or Congregational Elderships. He will be sure to cry down the Divine right of Episcopacy, and so be the cause that like wild Beasts without bridling, men wander and range as they please, with all licentiousness in Doctrine and Manners, and run over all the boundaries of civil relations or propriety, to make way for a pious parity and communion, whereby we may all walk together in pure familiarity, without either respect of Persons or Sexes. He has a morley Face, and a medley Conscience; and it is a thousand pities but that his Picture should be taken after the fashion of those *Italian* pieces, which present a Saint on one side, and a Monster on the other.

He is a divine Jockey, that drives as furiously as *Jehu*; and will run out of his small Wits with switch and spur for preferment. He could willingly creep into the Vice-Chancellors Scarlet, or the Deanery of *Christ Church*; and if he does at any time, it is translated into the name of

Masterhip,

Masterſhip, to ſhew that he never intended Reformation ſhould reach any farther than to change the profane names of Biſhops and Deans, into Elders and Deacons; who may enjoy the old poſſeſſions under a new form, without ſuch unſanctified and ſuperſtitious titles, which are the only ſtumbling-blocks to the converted Gentiles in the high way of Sacrilege.

He's a vile *Cobbler* of *Controverſie*, a dull al-a-mode-Reformer, a *Translator* of *Antiquity*, that hath pulled the Church all to pieces, and knows not how to patch it up again; that hath ſhaken the very fundamentals of Religion, and then endeavours to bungle it with odd ſopperies of his own invention: for the antient Creed of the Church being quite out of faſhion, he has cut out a Confession of Faith according to the large proportion of his own Wiſdom; and wire-drawn the buſineſs above twenty yards in meaſure beyond the *Alcoran* or *Talmud*. He is one who beſides his Conventicle (which is the Mill that brings him in conſtant Griſt) trades much in Match-making for the benefit of his Female Hearers, helping longing Damſels to ſomething that is hopeful, by which Brokage he is ſure to be a real gainer, the Virgin per-chance may get ——— &c.

He is a Stoical pretender, a Mammonift, an Epicure of the Long Robe, and delights infinitely to bathe himſelf in the Golden ſtreams of Sacrilege. He is a bleating Bell-Weather of the General-Aſſembly; and whereſoever there appears any Loyalty, he gives an alarm to his Lung-Pipes immediately; then out comes the Son of the Kirk in array, with all the bag and baggage of uſe and application, to bring up the rear of his Sermon: Nay, rather than fail, Antichriſt and Monarchy ſhall both be brought together to the Stake, and baited by the Mad Dogs of the times, to inflame the multitude.

The Character of

Should we trace this viperous brood from their first rise and Original, we shall find their designs founded on Rebellion, to the ruine and destruction of the Prince and Bishop of *Geneva*, under whose dominions the faction first pullulated. 'T would be too prolix and inconsistent with a Character, to tell you how they have dealt likewise with our Princes here at home, verifying that *Maxime: NO BISHOP NO KING.*

But take a short Epitomy of their actions in what followed: And

First of Geneva.

Calvin with his Gladiators having expelled the Prince and Bishop of *Geneva*, erects a Government so lofty and unexpected, that the people would have nothing to do, either with him or it; and thereupon banished him: being in exile, he plots and contrives the pacification of the people fury, by inventing his new fangle of Lay-Elders, which made them sharers in the Government, and endeared the people to him, so that all parties were agreed.

As for our Princes here at home,

Do but observe the behaviour of *Knox* and *Buchanan*, and the rest of that Gang, to *Mary Queen of Scots*, as it is related by King *James* himself, in his discourse at *Hampton-Court*, to the Presbytery. These two prementioned, viz. *Knox* and *Buchanan*, came to *Mary Queen of Scots*, telling her: That by right no Pope nor Potentate whatsoever, had any superiority over her in her own Dominions, either in cases Civil or Ecclesiastical, but that she was supreme in both, and constituted by God, as the only nursing Mother of his Church within her own Kingdom; and therefore conjured her to have a care of the *Evangel* of Christ, as she would answer it at the dreadful day of Judgment: she first gives them her Ear, and

and at last her Authority; they make use of it in the first place to the pulling down of Bishops, and exalted themselves in their places; and when the Queen expected an absolute Supremacy, behold, all that this Rabble would allow her, was not so much as to have one private Chapel for her self, nor one Priest to serve God according to her own Conscience: she finding her hopes frustrated, and her self so much deluded, endeavours to recal her Authority; she takes up Arms, they oppose her, combat her, beat her out of her Kingdom: she flees into *England* for refuge; they follow her with invectives, thrust jealousy into the queen of *Englands* bosome concerning her; whereupon she was confined, and after a long and tedious imprisonment, put to death.

Thus King *James* having put a period to his discourse directed to Dr. *Reynolds*, *Knewstubs*, and the rest, turns to the Bishops, and closes his Oration with this Animadversion: *Wherefore, my Lords, I thank you for my supremacy: for if it were at these mens disposals, I am very sensible what would become of it.*

If you desire to be satisfied concerning their dealings with King *James*, her son, Father to the Martyr *CHARLES* the First of blessed memory, you may find it in his *Basilicon Doron*: *Crebra adversus me in Tribunalis Concionibus calumnie spargebantur; non quod in ordinem aliquod designassem, sed quia Rex eram, quod omni crimine pejus habebatur.*

Are these men fit to make good Subjects? Did they not convene him, and catechise him like a School-boy? Did he not protest unto his Son *Henry*, That he hated their proud and haughty carriage, ever since he was ten Years of age? Did he not say, That Monarchy and Presbytery agreed like God and the Devil? and have not we found it so, if we consider the carriage of our new-fangled Presbyterians.

byterians in *England* to *CHARLES* the First, his Son? But alas! I am mistaken, they Fasted and Prayed, Preached and Writ against it, praying for a diversion of all such black intentions: and yet the Presbyterian took the Scepter out of his hand, in taking away the Militia, of which it was an Emblem; cast down his Throne; by depriving him of his negative voice; took his Crown the fountain of Honour, off his head; by denying those Honour on whom he had worthily conferred it, without them; took away his Supremacy, signified by the sacred Unction wherewith he was anointed, in denying him the liberty of his Conscience in the point of Episcopacy and Church-Government: nor would they treat a minute with their King, till they had made him acknowledge himself guilty (as they say) of all the blood that had been spilt throughout his Dominions: and notwithstanding all the concessions on his part, that could possibly be granted, even to the very grating of his Princely Conscience; when he bid them ask flesh from his bones, and he would not deny it, if it might in any measure redound to the benefit of his people, praying that he might keep his Conscience whole; (the Queen regent of all good mens actions, and he hoped there were none would force this Queen before him in his House, as *Ahasuerus* said to *Haman*) yet notwithstanding all this, was it voted, unsatisfactory so long, till the Independent Army came from *Edenborough*, surprised and murdered him. He that said, The Presbyterian held him down by the Hair, while the Independents cut off his Head, said true enough; they murdered him as a King, before ever they murdered him as a man: and when time serves, the Philosophers Maxim will pass for good and currant Logick at Court: *Qui vult mediū ad finem, vult etiam et ipsum finem*; He that wills the means conducting to the end, wills also the end it self: *Ergo*, (will the

the Royalists say.) since the Presbyterian put such courses in practice, as tended to the Kings ruine, they certainly intended it, and are as deeply guilty as others: nay, may not the Independent say, you took off his Authority, and we took off his Head: you made him no King, and we made him no Body: you made him a man of blood, and we treated him accordingly: therefore at your doors, O ye Presbyterian hypocrites, his innocent blood is laid: nor is it any other than your actions have been all along, and those committed by your ancestors to former Princes and Kings. But sure there is some excuse remaining, they fought for Religion. I wonder when the Church did change her weapons, must Prayers and Tears be turned into Pike and Musquet? Did God refuse to have his Temple built by David, a man after his own Heart, because only his Hands were bloody? and will he now condescend to have his Church repaired, and her breaches made up with Skulls and Carcasses? Must Blood be tempered with the Morter that must bind the Stones of his Temple with Unity? or are the smiting of brethrens strokes fit to polish her Stones withal? Hath God refused the soft voice to remain in Thunder? or hath his Spirit left the gentle posture of descending down upon his Apostles, to the approaching of a mighty and rushing wind? to go about the reforming of a Church by humane strength, is quite as opposite to the nature of Reformation, as is the going about the repairing of a Castle wall with a Needle and Thred. He that looks to find such inestimable goodness within Iron sides, may as well expect to find a Pearl in a Lobster. No, no, the Church must not be defended with Helmets, the resistors of blows; but with Miter, which have received the cleft already; not by broken Pates; but by cloven Tongues; not by men clad in Buff, but by Priests clothed with Righteousness. Decisions in
 matters

matters of Faith, must not be determined by Armour of proof; nor did the Sword of the Spirit ever make way to the Conscience by cutting through the Flesh.

He therefore who takes up Arms against his Sovereign with pretences of defending his Religion, doth but take such courses as are condemned by the same Religion he would defend: and indeed, he doth but make Religion his stalking-Horse to blind him, whilst he aims at that which he would have least suspect him; which when he hath effected, he means to get up upon the Horse, and ride him at his pleasure: they pretend the Good of the Church, and intend nothing more but the Goods thereof; and like dissembling Lapwings, make a shew of being nearest the Nest, when they are farthest off it. But they fought for Liberty: These are *Pie fraudes et Religiosi doli*, Pious frauds, religious Deceits: For pray what liberties did they fight for? if for liberty of Conscience, what do you mean thereby? if by liberty of Conscience, you mean, That it shall be lawful for every one to make a free choice of his own Religion, or to be of his own opinion; these are things which we ought not to have, much less to fight for; for then let us not blame every *Painim* that bakes his Cake to the Queen of Heaven, or every ignorant Votary, who creeps to his own image, or makes his own Idol: for in this kind of Liberty we do but sacrifice unto the Net wherein we see our selves caught, and burn Incense to the drag that hales us to destruction. Christians are not to be at such liberty: loose Christians are but lost men: true Christians will be contented to be bound up in the unity of the same Spirit, and with the bond of peace. If the band be broken the sheaf of Corn is but so many loose ears, and no way fit to be carried into the Lords Barn: if we be Sons and Daughters, let us belong all to one House; if we be Servants, let us be all of one family; if we be lively

Sanctified Legion.

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lively stones, let us be all of one building; if we be several Grapes, yet let us be all of one cluster; if we be several clusters, let us be all of one Vine; if we be Saints let us have a communion: for this is it which is called a communion of Saints: this is it which is called Religion, which is derived *à Religando*, which signifies to bind. Wherefore for the Puritan not to think himself bound to those Articles the Church proposes, is to be of no Religion, and to fight for this is to fight for nothing.

Perhaps the Presbyterian may likewise maintain, that he fought for liberty from oppression: That is but a weak excuse, and carries little of reason or sense in it: for there is not any man, of what quality or condition soever he be, that understands what belongs to any such thing, unless it be some few that have liberty to do what they will with all the rest.

But what if they took up Arms for the property of the Subjects? Alas! I presume the Subjects had then so altered the property of their goods, that had they but the old properties restored, they would not think it good fighting for a new; their expectations being so much deceived, that instead of fighting for the property of the Subject, they rather found themselves subject to have all things in common.

If for the Laws of the Land, whose Laws were they? were they not the Kings? and was it probable that he would not maintain the foundation of his house from sinking? would he not maintain his Legs under him? were they not supporters of that body politick whereof he was head? nay, do's he not maintain himself, when he maintains them? For the King and his Laws may without absurdity be compared to God and his word, both inseparable; for as God is the Word, and the Word is God; so the King is the Law, as the life thereof, and the Law

is the King, as the body of that Soul. Wherefore there need not any fighting against the King upon this account, except it were by those who were ambitious to be Kings themselves.

As for the priviledges of Parliament, which possibly may come into the number of their pretences: I have read of *Jack Cade*, in the reign of *Richard* the second, who coming up as far as *London-stone*, and resting himself thereon, vowed that within three dayes there should be no other Law but what proceeded out of his own mouth. Now if it stand with the priviledges of Parliament to have a few *Jack Cades*, relying on their *London-stones*, to tell them what they must do, and they will have, if it stands with the priviledges of the Presbyterian Parliament to have tumults to drive away their King, Armies to arm themselves, Countries to send up their Inhabitants in multitudes, with Petitions in their Hats, Cudgels in their Hands, and threatnings in their Mouths, then they have sought to some purpose. But admit the *Puritan* Parliament sought for all these particulars, so did the King too: So that the King might safely expostulate with his Parliament, as *St. Paul* did with the rest of the Apostles: Are ye fighters for the Protestant Religion? so am I. Are you for the liberties of the Subject? so am I. Are you for the Laws of the Land? so am I. Are you for the priviledges of the Parliament? so am I: *And in all these things, I have laboured more abundantly than you all.*

As for the inconveniences which the Presbyterian design would bring upon the whole Nation, guess at them by these following particulars being absolutely destructive to Regal dignity.

It never was embraced yet by any Nation in a National form, but by *Scotland*; this, as one observed, was done in the minority of King *James*, when the *Scotch* Lairds and Clergy doing all as they listed, at length parted stakes, (tho' the Clergy then got, and still hold the better, that when he came to age, he found the Fable of *Ixion's Juno* moralized upon himself: for as he embraced a Cloud instead of a Goddess, so the King when he thought to grasp his Scepter, laid hold on a manacle, which kept his hands so fast during his abode there, that he could never act but what they pleased to let him, according to their own Directory of Church and State: And in process of time, this heat of Presbytery proved such an Heftick in the body politick of *Scotland*, that the substance of Kingly power was miserly consumed, (and nothing left) as we see at this day, but the bare bones, the very Skeleton of Monarchy.

See the case of
the Kingdom
stated. 1647.

But it is taken *pro confesso*, the Presbyterian would have a King, yet such a one as should only bear the name, a Scare-Crow of Royalty, and he does pretend to maintain the Monarchical Form, yet actually destroyes the very fundamentals of Monarchy.

Now what prejudice will it be to us, if this Discipline should take: for besides, though this mad Presbyterian form destroyes Bishops, and clips the wings of regality. It will not be so contented, but intrench also upon the Gentry in their own Lordships, by a strange way of Parochial tyranny, and bring all people into the condition of meer Gally-slaves, while the blind Priests sit at Stern, and their Hackney dependents, the Elders hold an Oar in every Boat.

Besides, one reason why Presbytery is so much destructive, is, because of the Popish trick taken up by the

Presbyterian Priests, and drawing all secular affairs, within the compass of their Spiritual Jurisdiction; and this they do by means of that awe wherein they pretend to hold the Consciences of Magistrates and people; the one being lyable as well as the other, by suspensions and Excommunications, to be exploded at pleasure, as scandalous sinners. This appears by that large extent of their Authority, in judging of scandalous sins, which reaches almost to every action of humane life; so that all the people, besides their Favorites, (from the Counsellor to the Beggar) must at very turn stoop like Asses; to be ridden by them and their arbitrary Assemblies.

Now therefore considering what the nature and design of the Presbytery is, and what mischievous inconveniences must unavoidably follow it, I leave it to every reasonable man; whether he thinks he ought not disengage himself from that unreasonable and factious party.

To conclude, take this short description of our Presbyterian *Jeha*, as it was formerly penned by divers that in other Ages had experience of him.

A Presbyterian is an essence that needs a double definition: for he is not what he appears to be: He is a Church-Rebel, or one that would exclude order, that his Brain might rule, in things but ceremonial, will spurn at the great Authority of the Church; and out of needless nicety, be a Thief to himself of those benefits that God hath bestowed on him. A thing of so cross-grained a temper, that should the Church enjoyn clean shirts he would wear such as were lowly; shew him a Ring, he runs back like a Bear, and hates square dealing, as being allyed to Caps: a pair of Organs blow him out of the Parish, and it is the only Glister-pipe to cool him: a Surplice will sooner cure him of the Chin-cough, than the sight of a Bear: he is

a diseased piece of *Apocrypha*; bind him to the Bible, and he corrupts the whole Text: *Ignorance* and *fat feed*, are his foundry; his Nurse is *Railing Rabbies*, and *Roman Breeches*; his life is but a borrowed blast of wind: for between two Religions, as between two Doors, he is ever whistling, truly whose child he is, is not yet known, for his faith willingly knows no Father. When he makes a speech, it is somewhat ominously with his neck awry, as if *Mahomets* Pidgeon should come and prompt him in the Ear; he gluts himself with Sacrilege, fearing no surfeit upon the sweet morsels of the Crown and Cathedrals: He fasts once a month, and feasts all the year after to starve Loyalty quite out of the Kingdom: His tender Conscience can strain at a Gnat and swallow a Camel: the flame of his zeal shined so brightly, that it once converted all the ornaments of the Church into Tinder, to furnish his own phancy with new Lights. He turns the Church into a Stable, and Stables into Churches, that our Saviour might be preached where he was born. *Reformation* is his stalking-Horse; and though he be no *Roman-Catholick*, yet he is a *Parish Pope*; one that knows no subjection to *Mitre* or *Scepter*: no Jesuite demands more blind and absolute obedience from his Vassals; no Magistrate of the canting Society, more slavish subjection from the members of that travelling State, than the Presbyterian Hypocrite expects from his Lay-Pupil: nay, they must not only be obeyed, fed and defended, but admired; and that their Lay-profelytes do as sincerely, as a shirtless fellow with a Cudgel under his arm, does a face-wringing Ballad-singer. 'Tis a demure Creature full of oral sanctity, and mental impiety; a fair object to the eye, but stark nought to the understanding. He holds it lawful to steal, so it be from the wicked *Egyptians*. He hates no Whore, like the Whore of *Babylon*. If he meet *per accidens* with:

with a *Tabisha*, he can court her with a *Hall Sister* to be her Incumbent, and perswade her it is the *Pr* — of zeal that moves him forward. He is a snuffling Rabbi, known by these marks; a long-wasted Conscience that can outstride a *Colossus*, a gnomon-Nose, a wrought Cap, a swaggering pair of Ears, and not an inch of Hair.

Cleveland. If you meet any that do thus attire 'em,
 Stop them; they are the Tribe of Adoniram.

He is an unlucky Bird that used formerly to croak about *Westminster-Abbey*; and if this Daw were not often crammed, you were sure to hear of it in the next Fast-Sermon: then would he beat up all his Drums in the Pulpit, and thunder against the ungodly. He is a pious Thief that did fo pill the Royalist, that he looked as bare as a *Scotch Laird* in Sackcloth, sitting on the Stool of Repentance. He has trimmed the Cavalier worse than the angry Barbers of *Grays-In* use to do a Bayliff of *Middlesex*. His fiery zeal keeps him continually costive, which withers him into his own translation; and till he eat a School-man, he is hide-bound: Give him advice, you run into Traditions; and urge a modest course, he cries out Councils. He dares not be honest, for that loves order, yet if he can be brought to ceremony, and made but Master of it, he is converted. He is a gilded Pill composed of two vertuous Ingredients, natural dishonesty, and artificial dissimulation. Women and Lawyers are his best Disciples: the one (next fruit) longs for forbid ten titles: both which he sows among them; yet he lives religiously according to outward appearance, and will not revel in a shareless excess. He can better afford you ten Lyes, than one Oath; and dare commit any sin gilded with a pretence

Pretence of sanctity: He had rather see Antichrist, than a Picture in a Church Window; and chureh sooner to be halff hang'd than see a Legg at the name of *JESUS*, or an Auditor stand at rehearsing of the *Creed*. He usually makes moving Sermons; for most part of the people go out of the *Church* before he has done; his *hums* and *bas* with the help of salvation, consume the best part of the hour; besides, he is so sure of his salvation, that he will not change places in Heaven with the *Virgin Mary* without boot. He has nick-named all the *Propiets* and *Apostles* with his *Sons*, and begets none but vertues for his *Daughters*. He will be sure to thwart the *Bishops*, though it be accompanied with an absurdity. like the *Islanders* near adjoyning unto *China*, who salute by putting off their *Shoes*, because the *Chineses* do it by their *Hats*. 'Tis such a creature as *Pliny* never wrote of; and the like was not to be seen in *Noahs Ark*. 'Tis a vicious thing made up of *contradiction*: if he fast on any set day, it is certainly on *Sunday*; but he will be sure to feast on *Friday*. His opinion has turned his zeal into madness and distraction; and out of his blind and uncharitable pride; censures and scorns others as *Reprobates*, or out of obstinacy fills the world with brawlings about undeterminable Tenents: and being once elated with the pride of his faction, doth so condemn all others, that he doth infringe the *Laws* of humane Society. He is a *Saint* of the new translation; or if you please a *Sainted Salamander*, that lives in the flames of zeal.

A *Stubble-Goose*, that hath fed high in this *Harvest* of *Reformation*: the prime *Grandee* of the factious flock. An apocryphal piece of *University mummery*: a holy pick-lock, that can open mens *Consciences*, and pick the purse of the *City* with ease and dexterity; A *Gunpowder Politician* that loves to make *fire-works* for the destruction of the

Loyalist.

Loyalist. A divine Squib-crack, the meek man of God, or the hypocrite in grain, an University canker-worm, a grievous Plunderer of the Saints in *Church* windows, a right Pharisaical *Jew*, one that will compass Sea and Land to make a proselyte, a pious Pulpit-cuffer, a deadly spittle, such a stubborn lump of sanctified flesh, that you may as soon perswade the *Scot* to forsake his Craft, the *Jew* his avarice, or the Pope St. *Peter's* Chair, as the Presbyter to leave off his Fanatick whimsies: In fine, he is so much Knave, that 'tis nonsense to call him Fool.

He is a holy Bellows-mender of the flea bitten Synod, that knows how (upon any occasion) to blow the coals of the Altars, to make a sacrifice of Cities and Kingdoms. If you see him upon a Fast-day, at a Summers exercise, when he baits his Text and himself into a bath, you would take him in the Pulpit for *Cornelius* in his Tub, he is a divine Puppit that is trimmed and tricked up with the fine phantasies of the Directory, and confession of the new Cut; as also all the whimsies of the modish garb of reforming. 'Twas never a good world, since the name of Church was turned into Kirk, and afterwards dwindled into a Conventicle; 'twas a sad time ever since a feeble *By my truly* did walk the Streets as familiarly among us, as *Myn Heer* in *Holland*.

But now Loyalty flourishes, and Majesty sways the Scepter, (which God long preserve) the blue Sir *Johns* may return to their ten Pounds *per Annum*, and *Sunday pudding*; which is a sad thing to think on, and will sooner break the Hearts than the Bellies of the fat Calves of Reformation.

In short, Mr. *John* is all zeal, no knowledge, all purity, no humility, all simplicity, no honesty, and if you never trust him, he will never deceive you. Now as for the Northern Fraternity, whose brotherly zeal transported them heretofore on this side *Jordan*, to drive out the *Amorite* and *Hittite*, Heaven send them the blessing of *increase and multiply* at home; suffer Presbytery and Bag-pipes to flourish beyond *Berwick*; and keep them (for the future) from making a Mouse-trap of the Covenant to catch *English men*, and send them good store of charity and success to plant their Discipline where more need is among their brethren, the sons of *Anak* in the Highlands.

Never was there such a monstrous Babe, as this ruling and domineering Presbytery: the Father of it is Rebellion, the Mother Inturrection, the Midwife Sacrilege, the Nurse Coveousness, the Milk Schism, the Coats Armour, the Rattles Drums, a bloody Sword the Coral, Money the Baby it delights to play withal: it grows up to be a stripling, and goes to School to a Council of War; its Lesson is on the Trumpet, its Fescue a Pistol, its play-days the dayes of battel, and black *Monday* the day of Judgement; it comes of age, and is married with a *solemn League and Covenant*; it begets Children like it self, whose blessing upon them is the power of the Sword; and whose imposition of Hands are broken Pates. This Monster cries down the antient Catholick and Apostolick power which the Bishops had, and then takes it up again, and exercises it in a higher nature than ever Bishop did; even to the deposition of Kings, and the delivering them up to the Executioner.

I could make it appear how all seditions almost and rebellions in *Scotland*, have been set afoot or fomented by this Government Presbyterian: how neighbourly friends have been increased and entertained: how monies collected for the relief and support of *Geneva*, whereby the chief *Camaliels* and Presbyters interverted, imployed to raise and pay Souldiers to aid and assist the Earl of *Bothwel* and his Complices in Rebellion against the King. I fear I have wearied you already, the Subject is everlasting and I am weary of it.

To shut up all, give me leave in the close to give the Articles of their Apostolical Creed inconsistent with Monarchy, which they hold as the twelve Articles of the Apostolical symbol. I will touch only the prime of these; for their other Articles, they are so many, and of so vast an extent abounding in Negatives, that as King James saith well, *He that would keep them, is not able to retain them in his Brain, but must keep them in a Table-book.*

Shed the Coral, Mince the Baby is crying, and goes to school: it grows up to be a tripling, and goes to school to a Council of War: its Lesson is on the *Trumpet*, its *Parade* is *Bliss*, its play days the days of battle, and black Monday the day of Judgement. It comes of age, and is married with a *bow* and *arrow*; it is *progers* Children like itself, whose blessing upon them is the power of the sword, and the imposition of Hands are broken Parts. The Monster cries down the ancient *Catholic* and *Apostolic* power which the Bishops had, and then it is set up again, and exercises it in a higher name than ever bishops did: even to the deposition of Kings, and the delivering them up to the Executioner.

*The Articles of the Dogmatical Presbyterian Faith,
inconsistent with Monarchy.*

I. **T**hey Preach and Maintain, that the Church is the House of God, the civil policy and Government are only the Hangings. *Their Dogmatical Creed.*

II. Next they believe all Ministers are *Pari consortio honoris et potestatis præditi*: that there must be a parity in the Church: joyn these two together, and you have a fair way for democracy.

III. They vindicate to themselves and their Consistory, a sovereign power, wheresoever you fix it, (whether in one, as in a Monarchy; or in few, as in an Aristocracy, or in many or all by vicissitudinary turns) have only the executive power to do as they command; and is bound to preserve by its Power, Laws, and Arms, their sacred and Celestial privileges and Sovereignty.

IV. Whatsoever Laws civilly enacted by King or Parliament, they conceive to be against the Laws of the Kingdom of Christ; by their native proper intrinsecal right immediately derived from Christ, they may repeal and make void, discharge the Subject to obey them. They may decree not only different Laws of their own,

from the standing Laws of the Kingdom; but contrary, contradictory and destructive of them. And have withal so much coactive power, that if obedience be denyed to the Laws of this Sovereignty, they can destroy the Souls of the Subjects, by delivering them over to Satan.

V. No Minister preaching in Pulpit Sedition or Treason, or railing at King, Council, the Prince, Judges, is accountable or punishable by King, Parliament, Council, or any Judicatory whatsoever; but from all he may appeal to the *Sanhedrim* and *Consistory*, as the sole and proper competent Judge.

VI. What corroboration or civil confirmation or sanction they demand of the King, which he is able to do civilly, (for they will give him no formal interest in any Sacred or Religious thing) he is bound to grant it, and to obey them as Christs immediate Vicegerents, otherwise they may excommunicate him.

VII. Reformation and preservation of Religion, especially to prescribe the way and orders for Reformation, is solely theirs.

VIII. The King is bound to put their Orders in execution, but if neither he, nor his Council, nor his Parliament will do it, the inferior Judges, the Nobles, the Commons, nay every individual man to his utmost power, at their direction, are bound to do it.

IX. That they may without warrant of Supreme Authority, assemble where and when they will, for God and Christs cause, and for the liberty and peace of Subject and Kingdom in *ordine ad Spiritualia*, and thereby may
Cove.

Covenant together, swear and subscribe for the glory of God, the advancement of Religion, and conspire and combine in a mutual defence one of another in this holy Cause and League.

X. They teach and maintain, That all Sovereignty and Majesty in a King, is originally, immediately, and properly derived from the Community, and that only by way of a fiduciary trust, so that it is habitually and radically still in the people, and the King hath no greater portion or proportion than he hath by the first popular fundamental constitution: And in case of deficiency, the collective body may supply in Church or State the defects of his Government. For male-administration, the King is censurable; for enormous errors he is deposeable, and they may disinherit his posterity.

XI. That a defensive War is lawful against a bad King, or a weak King seduced by malignant Counsel.

XII. They may oppose and resist all his Officers and Commissioners by force and violence, if they come to execute his illegal commands: and if he will be so obstinate that he will come in Arms against these good Christians, they resist not his Authority but his Will; not his office, but his person: Besides their practice upon these grounds, is to bring all cases, all causes, under their cognition and judgment, *sub formalitate scandali*, by which the King is robbed of his sacred Prerogative, the Judges of their Authority, and all Subjects of their right and quiet. The rest of their extravagant Maxims inconsistent with Monarchy, and the peace of Government, are reducible to these heads.

Thus

Thus not intending hereby to reproach any person particularly whatsoever, I have writ this, but to lay open to the world how dangerous a Government this is, not only for Monarchy, but for all Governments whatsoever: and that our eyes being opened, we may chuse rather to endure any torment temporary, than to enter into that treacherous and damnable Covenant, destructive to Religion, King, Church, peace of all, and the liberty of the Subject. To swear to these things as established *de Jure Divino*, and to put on poor people to act Treason and Rebellion, making them believe, they are Confessors and Martyrs. If this give the Reader any satisfaction, I have what I desire: if he doubt of the Truth of any thing, it may be made good by faithful and authentick Records.

God save his Church, our King and Realm, from this scourge; and give us Peace and Truth, Amen.

F I N I S